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INNOVATIONS IN HUMAN SELF-DEVELOPMENT

BY

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## PREFACE

The general purpose of this study is to demonstrate the writer's ability to do research for the unit commander upon request.

The main objectives are to explore the nature of Human Self-Development policy, to research current opinions, to compile various innovative programs of merit, and to show how HSD programs can be implemented in troop life.

For this generation which has witnessed a real authority crisis and value revolution, the human self development program offers a viable option for each service man and woman to reach their greatest potential in acquisition of inner personal values - strong character, personal identity and a deep sense of personal worth. It should have the positive support and participation of every Army commander and chaplain.

- Chester R. Lindsey  
Chaplain(Colonel)  
Commandant, USACHCS

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## INTRODUCTION

The information contained in this paper is a combination of "action research" and materials obtained through "conventional channels." The former term applies to resources and materials provided by chaplains of the C-22 class, Offices of the Chief of Chaplains, Chaplain Board, and staff members of the United States Army Chaplain Center and School, (hereafter referred to as USACHCS). The latter term applies to materials obtained from library books, periodicals and documents.

Selected staff members of USACHCS and the C-22 class were polled for their opinions and ideas on Human Self-Development, (hereafter referred to as HSD). Their thoughts enabled the writer to compile various innovative program ideas that have been utilized in commands in Hawaii, Germany, Alaska, Viet Nam, Japan, Korea, and mainland U.S.A.

Interviews were made to provide insight and understanding of ideas and philosophies held by a private, First Sergeant, Company Commander, an E-5 WAC and two chaplains.

The Chief of Chaplains Office and the Chaplains' Board supplied valuable policy statements and resource materials. The faculty "point of contact" personnel, Chaplain (LTC) Ira G. Moss, offered keen insights. His insights enabled the writer

to assess the relative merits of the new HSD regulations and programs. He also provided information about an innovative program conducted under his leadership.

## CHAPTER I

### AN INTERPRETATION OF ARMY REGULATION 600-30

Army Regulation 600-30, dated 19 October 1973, is the definitive army-wide policy on HSD. It states the following purpose:

The Human Self-Development Program is designed to assist the commander in the exercise of his civic, ethical, and professional responsibility to promote healthy mental, moral, and social attitudes in the personnel of his command.<sup>1</sup>

The program is the commander's tool to promote moral leadership in every integral of his command. It is a means of providing specific direction to challenging problems of this revolutionary age. Problems such as racial tension, drug abuse, poverty dissent, and immoral behavior are listed as a few of the areas that are included under concept and basis for HSD.

Nine specific objectives are presented in the third section, "Objectives and Guidance." All of these suggestions relate to maintenance and improvement of positive attitudes and actions. The basic emphasis of the objectives is concern for the "whole" man.

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<sup>1</sup>U.S., Department of the Army, Human Self-Development Program, AR 600-30 (Washington, D.C.: Government Printing Office, 1971), p. 1.

The senior commander has the chief responsibility for the program. The chaplain is his technical adviser. The HSD program is planned by a planning unit in accordance with the objectives. The planning unit should be composed of a President, Chaplain, Surgeon, Inspector General, Provost Marshall, Army Information Officer, WAC Staff Adviser, Special Services Division Head, Sergeant Major, and a representative of the Adjutant General section. Each position should be filled at every subordinate level of command. The major tasks of the planning unit will be to insure the distribution of minutes to lower command councils for information.

The commander has delegated this unique responsibility for HSD to the chaplain. The Chief of Chaplains is held accountable by the Deputy Chief of Staff for Personnel for army-wide policy, preparation, instruction, implementation and dissemination of HSD programs.

The concluding section of the regulation emphasizes the fact that other Army agencies are held accountable to support programs in developing morality, morale, and self-discipline.

or councils which best identify local problems and propose timely solutions." <sup>3</sup> The third emphasis is a renewed focus on program implementation and less on material development. The fourth emphasis is placed upon the motivation and training of chaplains to enable them to provide "value education experiences." <sup>4</sup>

MG R.H. Groves, speaking to a graduating class at USACHCS last summer, stated that the chaplain should endeavor at all times to establish close rapport with the commander for the expressed purpose of helping him maintain the inner welfare of his men. He said, "You are to advise the commander; that makes you a staff officer with staff responsibilities for the efficiency of your units." <sup>5</sup>

A similar point of view is shared by MG DeWitt Smith who recently addressed the chaplains on moral leadership at the Ft. Hamilton Officers' Club. He believes that the chaplain should begin his task in moral leadership in the commander's office. "All chaplains," he contends, "should begin their work in moral leadership by talking with their commanders. They need to hear you on days other than Sunday." General Smith suggested that there must be a concern for the whole man. He believes and states, "we should have concern for the people." "Moral leadership," he said, "is a human concern."

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<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>MG R.H. Groves, Speech to USACHCS graduating class, 7 September 1973. (Mimeographed.)



warmth, sense of human understanding, compassion, multi-channel communication, to include the rarest of art, listening; of which so few of us do so little. Sensitivity is needed for the hopes of those who are led and also for those who lead as well." <sup>6</sup>

Chaplain (LTC) Ira G. Moss believes that the HSD program is vital because it provides a structure for the command in addressing the problems and a method for enhancing the welfare of the men in the command. Such a program can give the men a time and place to address some of their own desires, values or needs. The HSD program helps them to assume the proper attitude in the performance of duty. Chaplain Moss strongly encourages troop planning. He states, "I try to take my planning directly from the men and give them my maximum support in their planning." <sup>7</sup>

HSD is a comprehensive term. We frequently limit the concept. When we think of innovative programs, this includes any activity which better the life of the soldier and improves his relationship to others in the command.

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<sup>6</sup>MG DeWitt Smith, "Moral Leadership," (Speech delivered to USACHCS chaplains, 24 October 1973). (Mimeographed.)

<sup>7</sup>CH (LTC) Ira G. Moss, private interview, USACHCS, Fort Hamilton, New York, November 1973.

### CHAPTER III

#### INTERVIEWS: OPINIONS AND IDEAS OF NON-CHAPLAINS

Private Gareth Gordon Acton, less than six months service, suggested that HSD programs be flexible, relevant and implemented more effectively. He believes that instructors should be better qualified to relate on the young soldier's level. A basic trainee or any trooper should have the opportunity for fluid exchange of conversation about his needs. He relates his ideas as follows: "I feel that discussing things like family obligations, marriage, and everything that a guy of eighteen, during this revolutionary age, has running through his mind. A guy of eighteen needs a lot of guidance."<sup>8</sup>

1SG Charles E. Burkhalter, 20 years of service, contends that the HSD program be character guidance for the younger soldier and HSD for the senior men. When you help a young trooper to take notice of what's going on around him, he appreciates what enriches his life. 1SG Burkhalter believes that more command involvement is needed in character development. He states, "the Madison Avenue approach of HSD gives the sudden feeling that it can produce a more enlightened soul."

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<sup>8</sup>Private Gareth Gordon Acton, private interview, USACHCS, Fort Hamilton, New York, November 1973.

It is still guidance in a fashion." 9

CPT Geoffrey Moran, Academy Graduate, four years of service, Company Commander, HQ USACHCS, was in favor of sponsoring a mandatory HSD program. One day per month should be set aside to air the men's feelings and needs. As a company commander, CPT Moran expressed a concern to make every leader aware of HSD and an involvement for the whole man. The man must understand that the commander has a concern for every phase of their lives. An awareness is expressed for their welfare in the mess hall, clothing store, living quarters, and place of duty.<sup>10</sup>

In an interview with an E-5 WAC, Denise Rodriguez, three years active duty, an emphatic comment on HSD was articulated. She believes, that in order for HSD to be effective and innovative, the Army must raise the quality of instruction. This can be done by having trained leaders and facilitators who can enter into meaningful dialogue with the soldier on matters that pertain to his own well-being. For example, his feelings about the Army are not as intense as what he feels about better living conditions, higher pay, pass privileges, equal rights, and promotions. She believes that the young E-3 or E-4 has a continuous need to know about the method of Army financing; what it is and how his pay is calculated under

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<sup>9</sup>1SG Charles E. Burkhalter, private interview, USACHCS, Fort Hamilton, New York, November 1973.

<sup>10</sup>CPT Geoffrey Moran, private interview, USACHCS, Fort Hamilton, New York, November 1973.

various conditions. Regarding the matter of automatic food subsistence to officers, all Army personnel should be treated equally. Why should an officer be given the privilege to eat better food when the Army expects equal physical performance? Their energy needs are similar. Denise believes that the HSD program should be mandatory for officers and lower ranking personnel. She concludes with this asseftion: "Making the soldier more aware of what is on his mind is no indication that he will improve. The HSD program should improve his physical welfare. If his basic human concerns are met, morale and human development will follow. You chaplains, 'The God Squad', can be, if you will, change agents." <sup>11</sup>

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<sup>11</sup>E-5 Denise Rodriquez, private interview, USACHS, Fort Hamilton, New York, November 1973.

challenges and changes. It is imperative that the HSD program be undergirded by a continuous emphasis on good human relations. This relation includes trust, honesty, integrity, loyalty, justice and devotion to duty.

The writer's survey of selected staff and faculty, and members of the C-22 class, USACHCS, support the emphasis of the Chief of Chaplains, and the other senior military leaders, that moral leadership and training ought to be concerned with every phase of the soldier's life. Eighty-five members of the class advocated a change in implementation and upgrading the quality of instruction. In accordance with policies, they suggested the following: (1) Change should be in accordance with needs of respective commands; (2) Moral needs should be at the center of any method or approach; (3) A planning unit is essential; and (4) The group process method of instruction should be implemented at the lowest level of command, possibly squad.

Twenty-five chaplains believed that HSD programs should be mandatory duty.

Ninety chaplains recommended that the HSD program be implemented by a "resource team" indigenous to the community. The chaplain should be the primary resource person to help coordinate the emphasis of the planning unit and that of the implementing team. His full time job would be to assist the command in training and implementing HSD. The team of resource people should include representatives from Equal Opportunity

and Treatment, Drug and Alcohol Division, Mental Hygiene Section, and Family Life Council. Their effort should be a comprehensive community approach to help the soldiers and their dependents.

The following list of programs have had a measured degree of success in their respective commands. The first is a Cultured-Centered-Model (Hawaiian Luau). The chaplain of Division Artillery, 25th Infantry Division, and the planning unit implemented a Luau to welcome new soldiers to the Hawaiian culture in October 1972. The program featured Hawaiian food, fashion and dancing. The planning unit was comprised of troops, non-commissioned officers, officers, and dependents. The program, foods and fruits were indigenous to the land. The purpose of this program was to give the newly arrived troops and their dependents a better appreciation of the Hawaiian people, culture and foods. The bulk of the food was provided as kind compliments of the major food and fruit companies. The men of the unit cooked and served the kilua pig and the trimmings. Such a program involved the men, raised the level of the morale, and provided good leadership. Publicity and troop planning made this program a success. One thousand and fifty-four people attended.<sup>12</sup>

The second is a Community Outreach Model. The chaplain and troops provided a transportation project for young married

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<sup>12</sup>CH (MAJ) Elijah H. Gardner, "After Action Report," report given to C-22 class, USACHCS, Fort Hamilton, New York, 1 October 1973.

couples and others without their own conveniences. This program was a chapel-commander approach to raising the morale of the soldiers by lifting the burden of their dependents. This idea became a reality through combined fund raising efforts of the chaplain of the Kleber Chapel, Kaiserlautern, Germany. The flea market (rummage sale) enabled the chapel to purchase buses and obtain furniture for non-command sponsored dependents. The "welcome wagon (bus) was highly functional in providing rides and meeting emergencies. The Chaplain Fund was the recipient of the property. "This program developed out of the needs of the commands and post. Command support, publicity and troop involvement was the key to success." 13

A third program, the Human Relations Model, can be utilized as a creative one for special emphasis. Martin Luther King, Jr.'s birthday anniversary celebration proved a success at Schofield Barracks, Hawaii. A full duty day was utilized in the implementation of this program on 15 January 1973. The first four hours of the day featured a documentary film, "From Montgomery to Memphis." The second phase of the program was the conduct of a memorial service. The third aspect of the program was a period for seminars, rap sessions, group processing of materials on the life and works of Dr. King as a truly great American who was black. This emphasis gave blacks his good image and whites his charitable

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<sup>13</sup>CH (MAJ) Henry Larmar, private interview, USACHCS, Fort Hamilton, New York, October 1973.



approach to liberation and reconciliation. The fourth and final aspect of the program was the culmination of the day's activities in art, music, and Afro-American poetry. 1,800 people attended the film presentation. Seven hundred attended the memorial service. 4,000 attended the cultural extravaganza. \$4,770 were raised for the cure and research of Sickle Cell Anemia and scholarship. Troop involvement, publicity and support and presence insured success. This program has possibilities in any command. It will help to alleviate racial tension and promote better human relations between blacks and whites.<sup>14</sup>

A weekend camping trip was planned and implemented by a seven member planning unit of HQ Company, US&CHCS, under the supervision of Chaplain Ira G. Moss. Such a trip exemplifies the Outdoor Model program. Flyers were used in advertisement. Approximately 25% of the company attended, financing their own way. This program promoted social attitudes, encouraged high standard of personal and social conduct, and maintained the wholesome influence of family home and culture. The key to success was to get away from the city to commune with nature. The men had the opportunity to play and converse in a relaxed setting without interruptions. This HSD program was an unconventional approach to meet conventional needs. Given a good planning team, a cooperative commander, a creative facilitator, such a program can be utilized in

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<sup>14</sup>Gardner, "After Action Report."



most commands. However, military installations near large cities such as Ft. Hamilton stimulate a greater desire to move away from the concrete walls for a weekend. In assessing the relative merits of the weekend camping trip, a member of the planning team expressed a need to have weekday trips out of the city for retreat.<sup>15</sup>

A fifth model can be described as the Combat Training Model. An example of its implementation was a program called "Operation Saturation." It was implemented recently by the 101st Airborne Division, Ft. Campbell, Kentucky. This HSD project was planned to meet the existential crisis of men undergoing vigorous training. The Division Commander approved the plan in which twenty-two chaplains would saturate the men with their presence in bivouac areas. The chaplains' press on stress resulted in a face to face relationship. They assured the men of the commander's concern for their needs and welfare. The men's moral concerns were channelled back to the Commanding General and many corrective actions were taken to eliminate and alleviate problems. The project also enabled the chaplains to acquire a personal knowledge about their men.

The second phase of "Operation Saturation" is continuing in the form of an eight hour biweekly discussion at squad level. While this program is now being evaluated,

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<sup>15</sup>Moss interview.

marked results have been noted. There has been a decrease in AWOLs (persons absent without leave), accidents, drug abusers, and command infractions. This program can be utilized in any command in which the commander, staff and chaplains place a top priority on the needs of men.<sup>16</sup>

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<sup>16</sup>CH (LTC) Willard P. More, private interview, USACHCS, Fort Hamilton, New York, November 1973.

## CONCLUSION

I have presented a concept of Human Self-Development which (1) advocates the formation of an indigenous planning unit, and (2) recommends the implementation of programs undergirded by moral issues, local needs, and troop imagination.

The major approach to this concept is through the group process of learning, utilizing the skills of team facilitators, audio-visual aids, troop experience and community resources. This approach to education and learning should be applied at the lowest level of command.

This program may facilitate the following:

- (1) a valid tool for command, communication
- (2) a means by which the men can identify and articulate their feelings and needs.
- (3) an opportunity for a value-oriented experience based upon learning and command exampleship.

The HSD program is valuable, viable and necessary. When both chaplain and commander agree to be creative and innovative, the optimum results can be realized. The chaplain must, without failure, assume the responsibility at all times to establish command rapport, remain close to troop needs and welfare, and to offer viable solutions in an age of revolution and change.

## APPENDIX "A"

### INTERVIEWS

The following creative ideas offer possibilities for innovative experiences.

Chaplain (MAJ) Harry P. Kissinger, former Assistant Chaplain of the now popular 11th Brigade, American Division, Republic of Viet Nam, related the following ideas about HSD under combat stress: (1) Chaplains and resource workers should give combat troops highest priority of time and presence. Moral leadership should be expressed by example rather than by concept. He stated that if a chaplain and human resource team had been assigned or attached to Task Force Barker, My Lai may not have been a reality; (2) The Chaplain and others should stress their availability to men under severe combat fatigue.<sup>17</sup>

Chaplain (MAJ) Marion R. Kirk, former Division Artillery Chaplain, 2d Armored Division, Ft. Hood, Texas, related the method of implementing a voluntary "rap Session" in a chapel setting. He believed such a program has promise if no other officers attend. The men will vent their feelings and the input can be shared with the command for corrective action and concern. The key to this program was publicity and

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<sup>17</sup>CH (MAJ) Harry P. Kissinger, private interview, USACHCS, Fort Hamilton, New York, November 1973.

feedback. An "after action" report is vital for future promotion and continuity.<sup>18</sup>

Chaplain (MAJ) Gene Eagen, former Chaplain, Ft. Sill, Oklahoma, recommended that HSD programs be established in accordance with the aims and objectives of the planning unit's guidelines. This type of program proves effective when all the chaplains are doing the same thing. "Optimum results were obtained. Good publicity and post-wide emphasis helped to insure success."<sup>19</sup>

Chaplain (MAJ) Paul Cassibry, former Chaplain of the HQ USAPERCEN, Ft. Jackson, South Carolina, conducted staff study for HSD programs in the basic training center. This study advocated the use of cassette tape recordings. Such a program could provide the command a media for factual non-biased instruction designed to fit the need of the modern soldier. The men can also play back their feelings to the command. This approach has value in combat and garrison. It offers the opportunity for small problems to be alleviated before they become defective to the individual soldier or to the command.<sup>20</sup>

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<sup>18</sup>CH (MAJ) Marion R. Kirk, private interview, USCAHCS, Fort Hamilton, New York, November 1973.

<sup>19</sup>CH (MAJ) Gene Eagen, private interview, USACHCS, Fort Hamilton, New York, November 1973.

<sup>20</sup>CH (MAJ) Paul Cassibry, private interview, USACHCS, Fort Hamilton, New York, November 1973.

## ARMY REGULATION

No. 600-30

HEADQUARTERS  
DEPARTMENT OF THE ARMY  
WASHINGTON, DC 19 October 1971PERSONNEL—GENERAL  
HUMAN SELF DEVELOPMENT PROGRAM

Effective 1 December 1971

*This is a complete revision of AR 600-30 and changes are made throughout to reflect the new decentralized training policy. Local supplementation of this regulation is prohibited except upon approval of the Chief of Chaplains.*

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## Section I. HUMAN SELF DEVELOPMENT PROGRAM

**1. Purpose.** The Human Self Development Program is designed to assist the commander in the exercise of his civic, ethical, and professional responsibility to promote healthy mental, moral, and social attitudes in the personnel of his command. By this program, the Army endeavors to be socially creative and to maintain the wholesome influence of family, home, community, and culture from which stem our esprit and strength as a free nation.

**2. Concept and basis.** Moral issues are integral to every area of military life. The Human Self Development Program is one means of providing a visible focal point to the commander's moral leadership. This program provides a vehicle whereby the commander can address today's challenging problems of racial tensions, drug abuse, poverty, dissent, and moral behavior. The Human Self Development Program is more than a series of classes on selected subjects. It is a program which will assist the commander in the exercise

of his concern for the welfare of the people within the military community. It will provide moral leadership for racial councils, drug treatment programs, enlisted men's councils, and other agencies in which the spirited dimension of human beings plays an important role. It will also include discussion on locally selected subjects chosen on the basis of Army value needs.

*a.* This flexible program is designed to encourage high standards of personal and social conduct among members of the Army. It aims to strengthen in the individual the basic truths, principles, and attitudes that undergird our nation's heritage. Our heritage is a clearly expressed body of ideals about human relations and principles of social ethics developed in our nation's history by people of differing interests and background. It is that ongoing consensus of values that preserves and nurtures the complex of institutions and human relations which make up our national life. It is defined in terms of such democratic ideals as the essential dignity

\*This regulation supersedes AR 600-30, 1 July 1970.

of the individual, the basic equality of all men, and certain rights to freedom, justice, and fair opportunity as expressed in the nation's early struggle for independence. These principles are written into The Declaration of Independence, the Preamble to the Constitution, and the Bill of Rights. In reality these ideals have become the highest law of the land. Since these ideals have never been fully experienced by all citizens, the Human Self Development Program attempts to validate the soldiers' place in making these ideals a reality in their own lives.

*b.* In addition to sustaining the moral foundations of dedicated citizenship and self-development through a cycle of selected topics and leadership guides, the program lends itself to imaginative designs for specific unit or individual concerns.

**3. Objectives and guidance.** *a.* The following objectives are designed for a unit Human Self Development Program.

- (1) Maintenance of positive social values.
- (2) Provision of scheduled classes for personnel to test their opinions against those of others in "Town Meeting" settings.
- (3) Presentation of adequate moral education to offset destructive and anti-social philosophies.
- (4) Increase personal awareness of current social problems.
- (5) Increase personal responsibility.
- (6) Continual improvement of preventive programs needed for a healthy and vital military community.
- (7) Presentation of alternatives to drug/alcohol addiction, racial bias, and AWOL.
- (8) Exposure of personnel to positive teaching about their relationship to America's past and the future.
- (9) Improvement of attitudes regarding personal uniqueness and need for self-fulfillment.

*b.* These objectives are best achieved when the following elements are incorporated into the program:

(1) Use a variety of educational approaches to values that constitute and sustain the moral foundations of enlightened citizenship.

(2) Instruction which assists the soldier to understand the nature of our culture which in-

cludes many races, national groups, and religious persuasions.

(3) The establishment of a process of relevant and open communication with the soldier and his problems.

(4) The provision of a constructive forum which offers the soldier the opportunity to discuss freely and deal realistically with current moral issues.

(5) The organization of classes into small groups to develop dialogue and discussion.

(6) The recognition that moral leadership by officers and non-commissioned officers is essential.

(7) Demonstration of interest in the off-duty activities of personnel.

(8) Selection of instructors for Human Self Development classes on the basis of knowledge and skill, not rank or position.

**4. Responsibility.** *a.* The Human Self Development Program is a command responsibility.

*b.* Commanders will insure the achievement of the above objectives (para 3a).

**5. Technical advisors.** *a.* Although the Human Self Development Program is the responsibility of the commander, the chaplain, due to his training and interest, has primary staff responsibility. Certain other staff officers, by virtue of their professional specialties, are particularly well qualified as advisors to the command and are expected to contribute materially to the success of the program. Among these staff officers are the personnel officer, the training officer, the special services officer, the surgeon, the information officer, the education officer, the inspector general, and the provost marshal.

*b.* The Human Self Development Planning Unit (section II) is a guide to identify actions and associated educational requirements.

**6. Training.** *a. Minimum requirements for BCT and AIT.* All personnel will receive four hours of Human Self Development instruction during basic training and two hours during advanced individual training as set forth below:

(1) *BCT.* Male personnel will receive instruction based on Chapters 1 through 4, DA Pam 165-5. Female personnel will receive instruction



based on DA Pam 16-13 (to be revised as DA Pam 165-10).

(2) *AIT (schools and training centers).* Both male and female personnel will receive instruction based on Chapters 5 and 6, DA Pam 165-5.

*b. Other personnel.* All other personnel will participate as prescribed by unit commanders.

*c. Instructors.*

(1) Normally, the chaplain is the instructor for training. The instruction and the program will remain nontheological and nonsectarian. These sessions are separate and distinct from the voluntary religious program of the command which is the proper sphere of voluntary denominational religious activity (see AR 165-20).

(2) The commander is encouraged to present a number of instructional topics to emphasize that this is a command program.

*d. Materials.*

(1) Training materials related to the objectives (para 3a), and especially the moral aspects of the Human Self Development Program will be prepared by the Chief of Chaplains.

(2) Training texts are not intended to be used verbatim but as the instructor's resource material to be locally tailored to the particular need of the command.

(3) The instructional packet consists of varied resource materials and program suggestions that will be distributed to unit level. Current instructional packets contain the following:

(a) DA Pam 165-5 for male personnel in BCT, and all personnel in AIT.

(b) DA Pam 165-6 through 165-9 for general field use covering a two-year cycle (24 topics).

(c) DA Pam 16-13 (to be revised as DA Pam 165-10) for female personnel in basic training.

## Section II. HUMAN SELF DEVELOPMENT PLANNING UNITS

**7. Purpose.** Human Self Development Planning Units should concern themselves with the objectives of the Human Self Development Program.

**8. Establishment.** Commanders will establish Planning Units down to battalion/brigade level and at battery/company level where feasible.

**9. Function.** Planning Units will be utilized to meet the objectives of the Human Self Development Program as outlined in paragraph 3a. Meetings of the Planning Units should provide a forum for open discussion of the real problems and needs of the organization as perceived by the representatives who make up the unit. It should provide the climate for honest confrontation of ideas, perception of problems and needs, and be conducive to the presentation and hearing of creative solutions to problems. The Planning Unit will be active in designing all aspects of the Human Self Development Program including the instructional sessions.

**10. Composition.** *a.* The composition of Planning Units is discretionary. The most imaginative and creative people should be utilized.

*b.* Due consideration should be given at the Army and installation level for the inclusion of the incumbents assigned to the following positions within a headquarters:

| <i>Army</i>                                    | <i>Installation</i>                            |
|--|--|
| President—Deputy Chief of Staff for Personnel. | Director of Personnel and Community Activities |
| Army Chaplain.....                             | Post Chaplain                                  |
| Army Surgeon.....                              | Director of Medical Activities                 |
| Army Inspector General....                     | Installation Inspector General                 |
| Army Provost Marshal....                       | Chief, Provost Marshal Division                |
| Army Information Officer....                   | Information Officer                            |
| WAC Staff Adviser.....                         | WAC Representative (when appropriate)          |
| Chief, Special Services Div, ODCSPER.          | Chief of Personnel Div (DPCA)                  |
| Army Sergeant Major.....                       | Installation Sergeant Major                    |
|  | Army Community Service Officer                 |
| Representative of Office of AG.                | Representative of Adjutant Division            |

**11. Frequency.** Human Self Development Planning Units will meet with such frequency and regularity as to insure command control and supervision of this program.

**12. Human Planning Units' findings.** *a.* Minutes of Army Human Self Development Planning Units will be distributed to each installation. Sufficient copies will be furnished for distribution to each member of the installation council.



b. Installation approved minutes will be forwarded to Army headquarters at time intervals designated by the receiving headquarters.

**13. Deputy Chief of Staff for Personnel.** The Deputy Chief of Staff for Personnel will be responsible to the Chief of Staff for the effective implementation of the Human Self Development Program, and will coordinate those staff actions required for a continuous and integrated program.

**14. Chief of Chaplains.** The Chief of Chaplains will be responsible to the Deputy Chief of Staff for Personnel for:

a. The development of Army-wide policy and effectiveness of the entire Human Self Development Program.

b. The preparation of instructional materials to support the Human Self Development Program.

c. The dissemination of technical and professional guidelines and resource material to the chaplains and other instructors concerning the nature and implementation of the Human Self Development Program.

**15. Other DA Staff Agencies.** Other DA Staff Agencies will coordinate and integrate efforts that relate to the development of morality, morale, and self-discipline through the Deputy Chief of Staff for Personnel and Office, Chief of Chaplains. Each Department of the Army Staff agency will evaluate its responsibilities in this vital area and will render staff support to the Human Self Development Program.

The proponent agency of this regulation is the Office of the Chief of Chaplains. Users are invited to send comments and suggested improvements on DA Form 2028 (Recommended Changes to Publications) direct to HQDA (DACH-PPC) Washington, DC 20314.

By Order of the Secretary of the Army:

W. C. WESTMORELAND,  
General, United States Army,  
Chief of Staff.

Official:

VERNE L. BOWERS,  
Major General, United States Army,  
The Adjutant General.

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*USAR:* B (qty rqr block No. 435).

chief's philosophy on HSD -  
Appendix "c"  
Chief of Chaplains Policy Statement

SLIDE #17 ON:

1. THE CHIEF OF CHAPLAINS' OBJECTIVES
2. ORGANIZATION DEVELOPMENT (OD)
3. CLINICAL PASTORAL EDUCATION (CPE)
4. MINISTRY OF HUMAN RELATIONS
5. CHAPLAIN ASSISTANTS
6. HUMAN SELF DEVELOPMENT (HSD)

SLIDE #17

THE HUMAN SELF DEVELOPMENT PROGRAM faces an uphill battle. Few chaplains are actively engaged in successful programs. Other people-programs are utilizing the basic HSD philosophy. We have put more resources in material development than into program implementation. It is time for a change and all of us must be involved in making that change.

First, we must explain to chaplains and commanders the concept behind HSD. This program embraces the whole range of human concerns and should neither be reduced to lectures or training, nor necessarily termed Human Self Development. We want programs which assist service men and women, dependents and commanders to secure and develop wholesome moral identities. It does not matter who conducts classes or who identifies problems and solutions. The important thing is for these things to happen. How it occurs and what it is called is a local command and chaplain concern. While the Office, Chief of Chaplains will assist to get this message across, you must accept the responsibility of making it work.

Second, we must face the council proliferation issue at DA. We have

already indicated our willingness to do this and have taken a strong position in this regard. However, there are many interests involved in this matter and DA is taking a hard look at the validity of the council concept. We will help them to do this in Washington and you must do the same within your units. Command and installation chaplains must aggressively assist commanders to develop coordinating activities or councils which best identify local problems and propose timely solutions.

mate: . . .

Third, we will put more manpower into program implementation and less in material development. We now have many good pamphlets and four new ones coming off the press. Several of our films have been highly praised and received international recognition. We have outstanding material.

Now, it is imperative for you and your command to get on with the business of implementation. The Chaplain Board stands ready to assist you plan, develop local materials to support your effort or conduct training experiences for your chaplains.

Fourth, chaplains must be motivated and trained to provide helpful value education experiences. Value education is no longer a hit and miss proposition. It has become a science and art to master and a vocation to respect. You may find it wise to invest in the training of some of your people and then allow them to develop installation classes.

Appendix "D"

OUR MORAL HERITAGE AND HSD LIBRARY

- Arblaster, Anthony & Lukes, Steven, The Good Society
- Beal, George M., Bohlen, Joe M., Raudabaugh, J. Neil,  
Leadership and Dynamic Group Action
- Bergevin, Paul, Dwight Morris, and Robert M. Smith,  
Adult Education Procedures
- Brogan, D. W., The American Character
- Cox, Harvey (ed), The Church Amid Revolution
- Dolbeare, Kenneth & Dolbeare, Patricia, American Ideologies
- Dow, Robert A., Learning Through Encounter
- Duncan, Tommie L., Understanding and Helping the Narcotic Addict
- Girvatz, Harry K. (ed), Contemporary Moral Issues
- Gustafson, James M., Moral Education Five Lectures by  
James M. Gustafson, Richard S. Peters, Lawrence Kohlberg,  
Bruno Bettelheim and Kenneth Keniston
- Hall, Edward T., The Hidden Dimension
- Hoffer, Eric, The Temper of Our Time
- Jaspers, Karl, The Future of Mankind
- Jorstad, Erling, Love It Or Leave It
- Keniston, Kenneth, The Uncommitted
- Lindenmeyer, Otto, Black and Brave
- Lipset, Seymour M., Revolution and Counter Revolution
- MacIntyre, Alasdair, A Short History of Ethics
- Rogers, Carl R., Carl Rogers on Encounter Groups



Satir, Virginia M., Conjoint Family Therapy, A Guide to Theory and Technique

Sehaller, Lyle, The Change Agent

U.S. News & World Report Book, Good Things About the U.S. Today

Wassmer, Thomas A., Christian Ethics for Today

Wilhelm, Anthony J., Christ Among Us

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Winick, Charles, The New People

Youth In Turmoil, Adapted from a special issue of Fortune

Dow, Robert

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Duncan

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- U.S. Department of the Army. Our Moral Heritage. DA Pamphlet No. 165-7. Washington, D.C.: Government Printing Office, 1970.
- U.S. Department of the Army. Our Moral Heritage. DA Pamphlet No. 165-6. Washington, D.C.: Government Printing Office, 1970.
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- U.S. Department of the Army. Office of the Chief of Chaplains. Military Chaplains' Review 2, no. 1, January 1973.

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Private interview, November 1973.

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Private interview, November 1973.

Eagen, CH (MAJ) Gene. USACHCS, Fort Hamilton, New York.  
Private interview, November 1973.

Kirk, CH (MAJ) Marion R. USACHCS, Fort Hamilton, New York.  
Private interview, November, 1973.

Kissinger, CH (MAJ) Harry P. USACHCS, Fort Hamilton, New York.  
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Larmar, CH (MAJ) Henry. USACHCS, Fort Hamilton, New York.  
Private interview, October 1973.

Moran, CPT Geoffrey. USACHCS, Fort Hamilton, New York.  
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